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MISCELLANEOUS

AITKIN, J. R. *The Christ of the Men of Art*. With Frontispiece in color, twenty reproductions in photogravure and twenty-eight in half-tone. Edinburgh: T. & T. Clark, 1915. 358 pages. \$8.00.

When one takes up a ponderous volume handsomely illustrated and printed on heavy paper, he expects to find a parlor book, rather than one which ministers to his desire for knowledge. If the reader comes to *The Christ of the Men of Art* with this anticipation he will be agreeably disappointed. He will find himself reading with interest the writing of one who knows something of the principles of painting and much of its history. He will follow with pleasure the successive waves in which the art rises and sinks and rises again. He will make acquaintance, not simply with the face of Christ, but with the different schools of painting and the characteristics of each. He will be especially pleased with the section on Byzantine mosaics and paintings, which have been so much studied during recent years. Mr. Aitkin gives us this valuable art criticism, while at the same time he makes a treatise for popular reading. The reproductions of paintings scattered through the book are themselves works of art. Where so much is excellent it is perhaps ungracious to note any lack. But nothing is said of the Christ of sculpture; and sculpture is as much art as painting, and the Christ of sculpture is as notable as the Christ of painting. In writing of the Christ of painting, the author might well have taken less pains to follow an illusive "likeness," and more to observe the widely different conceptions of the great painters. If he had done this, he would have shown that Angelo pictures Christ as a Jove hurling thunderbolts; Da Vinci, as having much—too much—of the feminine element; and Titian, as the elegant young rabbi.

F. J.

WALTER, J. E. *Subject and Object*. West Newton, Pa.: Johnston & Penney, 1915. 184 pages. \$1.40.

In a critical reconstruction the author has restated the claims of realism. His theory depends upon the statement that "the human mind is a permanent entity or substance which can be and is known." This is the only object of immediate knowledge. The distinction between immediate and mediate knowledge corresponds to "a division between soul and body, or subject and object." Yet it is admitted that our direct knowledge of mind is not coextensive with the mind's being. Subjective extension and subjective causation, serving in conjunction, enable external perception. Berkley's argument for spirit proves matter. Truth is correspondence of thought with its object, meaning "an object outside and independent of mind and consciousness." In the course of the discussion incisive criticisms of typical theories are presented. The constructive side of the work is interesting though it invites criticism. Though a realist, the author rejects Reid's solution and insists that belief must itself be accounted for. It is difficult to see, however, wherein an inferred reality on the basis of an immediately known subject can be knowledge of "an object outside and independent of mind." Nevertheless the author has given a valuable discussion with ample concern for present-day aspects of the problem. The discussion of pragmatism at the close of the work, for example, is an excellent presentation of its strength and weakness.

W. T. P.

JOHNSTON, G. A. *Selections from the Scottish Philosophy of Common Sense*. Chicago: Open Court Publishing Co., 1915. Pages vii+267. \$1.25.

Selections from the writings of Reid, Ferguson, Beattie, and Stewart, illustrating the Scottish philosophy of common-sense are here collected with an introductory essay by the editor. Nearly three-quarters of the material is from Reid and one-half of the remainder from Stewart, the systematizer of Reid's philosophy. The selections will give the general reader some knowledge of the spirit and method of the school, especially of Reid the originator. The introductory essay is brief and, therefore, affords only a bare outline of the purpose, content, and influence of the movement. Yet the outline is well wrought and will conduce to an appreciation of the limitations and worth of this school.

W. T. P.

KOHLER, KAUFMAN. *Hebrew Union College, and Other Addresses*. Cincinnati: Ark Publishing Co., 1916. ix+336 pages.

These twenty-five addresses reveal a character of rare strength and loftiness. Dr. Kohler is one of the greatest leaders of Reform Judaism. He believes his people have before them the greatest task to which God has ever called them, namely, to bring the modern world to the full appreciation of monotheism, truth, justice, and peace. The author is very frank, yet fair, in his criticisms upon historic Christianity. With orthodox Christianity he takes decided issue; with liberal Christians he finds himself in close accord. His splendid tribute to Jesus would be even more hearty and much less modified were he to carry his source-study of the Gospels to their logical issue. For it is not the Jesus of history in whom he finds such fatal inconsistencies and therefore weaknesses, but the church's picture of the Christ.

F. M.

KIRKPATRICK, S. C. *Through the Jews to God: A Challenge*. London: Society for Promoting Christian Knowledge, 1916. 157 pages. 2s. 6d.

A daring book, with the contents fully measuring up to the challenge implied in the title. The author, speaking out of long experience with orthodox Jews—and with words of love and appreciation all too seldom found in Christian writings—voices his firm conviction that *Catholic Christianity both must and can win orthodox Judaism to believe in Jesus as Messiah*. In that great and happy day, he continues, the world will be shaken from its lethargy as never before. Jewish Christianity, keeping its Jewish rites with its new-born messianic faith, and Catholicism representing the purest Christian rites and faith in Jesus' lordship as well, will together sweep the earth victoriously for the Kingdom of God. In comment one can only say: What a pity that such splendid zeal and fairness should be so thoroughly blinded to the hard facts of many centuries past. Never can the world go back—far back—to the Jewish-Christian or to the Catholic symbols, long since outgrown and discarded by the masses of thinking people.

F. M.